Theological Seminary

THE PACIFIC

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Pac Theo Sem
Reading Room

THREE SONGS.

Sing me, thou singer, a song of gold!
Said a care-worn man to me:
So I sang of the golden summer days,
And the sad, sweet autumn's yellow haze,
Till his heart grew soft, and his mellowed gaze
Was a kindly sight to see.

Sing me, dear singer, a song of love!
A fair girl asked of me:
Then I sang of a love that clasps the race,
Gives all, asks naught—till her kindled face
Was radiant with the starry grace
Of blessed charity.

Sing me, O singer, a song of life!
Cried an eager youth to me:
And I sang of the life without alloy,
Beyond our years, till the heart of the boy
Caught the golden beauty, and love, and joy
Of the great eternity.

—Edward Rowland Sill.

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TURNED AWAY FROM TRI-CHURCH UNION.

The Methodist Protestant Church believes that it has found a duty nearer home than that of a further attempt to bring about a union between Congregationalists, United Brethren and Methodist Protestants. In its recent general conference at Baltimore, it decided that it would not be a party to further negotiations for tri-church union, but would enter into a movement proposed by the Methodist Episcopal Church for organic union with that body and thus inaugurate a movement for a reunited and common Methodism in America. We give elsewhere in this issue of The Pacific the action of the conference on the different propositions before it for union.

The Methodist Episcopal Church, in its overtures to the Methodist Protestant Church, said:

"The essential causes leading to the separation from our communion of those who organized the Methodist Protestant Church in 1828 do not appear to us to be any longer matters of controversy; and

"Our own church has introduced important changes into its governmental system since 1822 in the direction contended for by Methodist Protestants; and

"Those who went out from us in 1822 were at no time doctrinally or morally subject to reproach, but differed from us solely on questions of government, and have always maintained the beliefs, methods and the spirit of Methodism; therefore

"That, appreciating and honoring the Methodist Protestant Church and the good work it has done in the world for Christ, we, in the spirit of brotherly love, obedient to the desire for fellowship with all who are called Methodists, and in harmony with the prayer of our Lord for the unity of the church, do respectfully submit to our brethren of the Methodist Church whether the time has not come when they can, without sacrificing any essential principle their fathers contended for, resume their relations with us and thus inaugurate a movement for a reunited and common Methodism in America."

The editor of the Methodist Recorder, the organ of the Methodist Protestant Church, is careful to say in the last issue of his paper: "It will be observed by a careful reading of the report on church union that commitment of the general conference is to the general proposition to promote a common Methodism in America. The proposition is not to seek to unite with the Methodist Episcopal Church alone, or the Methodist Episcopal Church South, or the Primitive Methodist Church, or any other particular Methodist Church, but to seek to unite all the Methodisms of America into one."

This he regards as a most desirable consummation, saying that he returned from the great ecumenical conference of Methodism in London in 1901 determined to devote himself by pen and speech to the propaganda of a common Methodism. There was, he says, no response from either his own church or from any other church in the Methodist family. Realizing soon that he had planted his colors far in advance of the Methodist columns, he ceased his efforts. Now, of course he hails this movement.

The following quotation from the Methodist Recorder will show that Methodist Protestants do not intend to be simply swallowed by the Methodist Episcopal Church:

"It should be clearly understood what this means. It is not that the Methodist Protestant Church is committed to walk into any open door of Methodism, even if 'Welcome' in large letters is written above it. The platform upon which there can be constructed a common Methodism has not been yet formulated. No formularies of existent branches of Methodism have yet expressed the fundamental principles of a common American Methodism. We place the emphasis upon the word American. We do not mean distinctively an Episcopal Methodism, or a non-Episcopal Methodism, or a representative Methodism, but an American Methodism, that is, Methodism cast in an American mold.

"We understand that the office and the function of the Commission of Nine on Union are to confer with like commissions appointed, first by the Methodist Episcopal Church, and then by the legislative bodies of other branches of Methodism, with a view, by mutual concession and arrangement to formulate a common basis upon which all bodies of Methodism can unite and stand. And in this conferring there can be recognized no advantage or superiority of one body over another on account of members. Every denomination entering the conference will be on equal footing with every other. Not members, but principles, should be considered, because the equality of privilege which should rule is and must be a matter of principle, not a matter of numbers.

"We therefore enter, and enter gladly, upon any negotiations which promise to lead either now or remotely to a union of all the Methodisms of America on the basis of what may be called an American Methodism, that is, a Methodism which has its expression in an elective superintendency of a representative democracy. This should be, on our part, the guiding principle of all our negotiations. For this we are ready to make all necessary concessions, and we have a right to expect the same spirit of liberal concession to be manifest by all other bodies who enter into conference, for it is no honor to be invited merely to accept now what our fathers repudiated eighty years ago, and which repudiation eighty years of splendid and honorable history has emphasized."

The Pacific rejoices in this movement. We hope that the Methodist Episcopal Church will be ready to make all needed concessions, and that the foundations will be laid for an American Methodist Church. We believe that it is possible to bring into organic union the different branches of Methodism in the United States. We believe that this ought to be done speedily, if the interests of God's kingdom are to be best served. The greatest difficulty will be to bring together the churches North and South. The negro problem is in the way of any speedy adjustment.

There are no good reasons why the church of the United Brethren in Christ should not enter into this movement. To a great extent, its people are of the Methodist type. Let all come together, and give us a great American Methodist Church It will be greatly for the good of man and the glory of God.

But, what as to Congregationalists ? Well, we're adrift just now, and no one can tell where we will land.

THE PACIFIC COAST IN BRIEF.

Articles of incorporation of the Congregational Church Extension Society of Spokane have been filed at Olympia, Washington,

The financial report of the California Home Missionary Society for the year ending the 31st of March will be found in The Pacific this week. It gives the amounts contributed by the different churches.

The Rev. H. F. Burgess of Sunnyside, Washington, gives our readers an interesting article this week under the caption "Sage Brush Echoes." It is a great work which Mr. Burgess is doing in Washington.

The Congregational Church at Ashland, Oregon, recently decreased to the extent of $50 the amount of aid asked from the Home Missionary Society and increased the salary of the pastor, the Rev. Edward F. Greene, $100. Two good moves—each in the right direction!

It is said that the population of Idaho has been increasing at the rate of 5,000 a month during the last year, and will increase much faster now for years to come. This is due to the large amount of land made tillable by the government irrigation enterprises.

Los Angeles Methodists hoped to get the general conference to locate a bishop in their enterprising city, and to that end offered the gift of a residence worth $15,000. But Portland and San Francisco already having such homes our Southern city was not alloted any.

The Rev. Dr. R. C. Brooks of Pilgrim Church, Oakland, will go next week to Seaside, Oregon, where he will give ten addresses on the Psalms, at the convention of the Young Women's Christian Associations of the Pacific Northwest. He will be accompanied by Mrs. Brooks.

A writer in the Pacific Baptist says that the coast denominational paper and the coast colleges are appealing more effectively than ever before to the hearts and pocketbooks of the Baptist constituency. We notice that the Pacific Baptist has a circulation of 4,730. The subscription price is $2 a year.

In a recent address on the religious educational institution President Macurda of California College, Oakland, said that it had been discovered that during a period of twenty years the University of California could show only 17 students for the ministry, both Protestant and Roman Catholic.

Professor C. B. Bradley of the University of California, and a member of the First Congregational Church of Berkeley, left last week for Siam, where he will spend a large part of the year's leave of absence granted him by the University. Professor Bradley was born in Siam, of missionary parents, is familiar with its language and literature and will give himself to a further study of the same during his absence.

Professor W. E. Ritter of the department of zoology of the University of California and a member of the First Congregational Church of Berkeley has gone to La Jolla, near San Diego. Professor Ritter is connected with the marine biological station at La Jolla, and extensive improvements are to be made there under his direction. He was accompanied by Mrs. Ritter and they will remain until the opening of the University in August.

One day last week the Rev. E. J. Singer went up from Orloff to Stirling to spend the day with the Rev. W. D. Kidd, pastor of the Presbyterian Church of Stirling. On his arrival at Stirling he learned that Mr. Kidd had died that morning after being ill a short time with pneumonia. Mr. Singer conducted a brief service at the home and the body was taken for interment at Calistoga, where Mrs. Kidd's parents reside. Mr. Kidd had pastorates at San Mateo, Sierraville and Oroville. Later he went to the Presbyterian Church at Calistoga, and for some time had been in charge at Stirling.

Bishop Bell of the United Brethren Church will go East soon to attend the International Sunday School Convention. Soon after his return he will preside at an annual conference at Walla Walla and will assist in dedicating the new church building in that city. The United Brethren Church at Walla Walla was organized only recently. But there is promise of a strong church in the near future. There are a good many United Brethren people on farms in Eastern Washington, and more and more are they going into Walla Walla to make their homes there on account of the educactional and other advantages.

The Rev. Arthur J. Folsom, the new Home Missionary superintendent for Oregon says that frequent calls at Pacific University, Forest Grove, Oregon, convince him that the students are receiving a very high grade classical and scientific education. He is impressed also with the fact that the moral and religious training is of high order. "Men and women graduating from Pacific have both mental equipment and religious ideals that will place them in the very front ranks of success, and of influence for righteousness, wherever they go." Mr. Folsom adds that Congregationalists are realizing more and more the real value and standing of their educational institution at Forest Grove.

July the 10th, a conference will be held at Mt. Hermon, in the Santa Cruz mountains, at which the following subjects will be considered in papers and in discussion: The Logic of Homogeneous Christian Faith and Experience; the Movement for the Unification of American Protestantism; The Principles of Comity and Co-operation as Suggesting the Reasonable Co-ordination of Christian Agencies; Methods for United and Adequate Impact in behalf of the Unchurched Masses in America; The Desirability of the Harmonious and Economical Administration of Christian Agencies and Resources; A great Inter-denominational Periodical for the Pacific States.

The California Woman's Christian Temperance Union will hold an educational assembly at Pacific Grove, July 6-12 inclusive. Topics bearing upon the welfare of the child, the home, the community, and the state will be discussed The assembly promises to be of great value to all who are interested in improving the conditions of humanity. The railroads will give the usual convention rates, full fare to Pacific Grove, and the third returning. The tickets on the Southern Pacific railroad will be good until the 30th of September. A cordial invitation to attend and participate in the proceedings of the assembly is extended by the ladies of the Union to all who are interested.

The Home Missionary superintendent in Oregon, the Rev. Arthur J. Folsom, is endeavoring to lead the Congregational Churches in that State to a net gain of 1,000 in membership this year. For the quarter ending, April 1st, thirty-two churches reported a net gain of 257. It was thought that with all the reports in the gain would have been at least

300. The Mississippi Avenue Church of Portland had the largest number of accessions the first quarter, 40. Forest Grove stood next with 30; Eugene next with 25. The First of Portland had 20; Hassalo 20; Highland 13. We shall look for Mr. Folsom's next quarterly review of the Oregon work with eagerness. A copy of the first reached us not long ago second hand.

The first page of the calendar of the First Congregational Church of Berkeley read as follows last Sunday: "First Congregational Church and St. John's Presbyterian Church in joint service during the summer. The Place—First Congregational Church. The Minister, Rev. G. G. Eldridge, pastor of St. John's." On the last page was a list of the officers of the two churches. The initial service was one of fine fellowship, an earnest of a pleasant and profitable working, together until the St. John's people shall have ready for use the chapel of the new building to be built by them on College avenue near Derby, work on which has been begun. On the calendar last Sunday were two appropriate scripture selections: "Behold, how good and pleasant it is for brethren to dwell together in unity;" and "For my brethren and companion's sake, I will say, peace be within thee. For the sake of the house of Jehovah our God, I will seek thy good." The Rev. H. E. Jewett, the clerk of the Congregational Church, in a happy manner, voiced welcome, and the Rev. Mr. Eldridge responded fittingly.

Baptist statistics show about 600 churches and 50,000 members in the Pacific coast district. In a statement concerning the work in Oregon the Pacificc Baptist says: "Of the 700,000 population of Oregon, 225,000, nearly one-third, are in Portland. Of the 11,500 Baptists of the state, 3,800 are in Portland. In four years we have grown from twelve churches and three missions to eighteen churches and six missions. While the city has doubled in five or six years, the Baptists have doubled in four years and we have risen to second among the denominations in Portland—Methodists 3,900, Baptists 3,800, Presbyterians 3,650. Among our mission interests we have in three years erected four new buildings and made a beginning of four others with a present aggregate value of $24,500." In the whole of Oregon there are 125 Baptist churches with a total membership of 11,500. In 1907 Western Washington had 8,250 Baptists. Eastern Washington and Northern Idaho, 5,300. Southern California totals 76 churches and a membership of 11,54-; Northern California, 11,750 members. Southern Idaho reports 1,870 members; Arizona 1,343.

Many impressive memorial services were held in our churches on Memorial Sunday. We make note of only one—that in Plymouth Church, Oakland, and of its unique features only. The old soldiers marched to the church led by an old drum which went through sixteen battles and was carried by its original owner. The flag which was wrapped around Edw. Dickinson Baker, when he was killed at Ball's Bluff, was an interesting part of the decorations that day. Colonel Baker was a man whom the Pacific coast loves to remember, and one concerning whom we like to write. At the time of his death, General McClellan said: "The gallant dead had many titles to honor. At the time of his death he was a member of the United States Senate from Oregon, and it is no injustice to say that one of the most eloquent voices in that illustrious body has been silenced by his fall. He died as a soldier would wish to die, amid the shock of battle, animating his men to brave deeds." Born in London in 1811, Illinois became the scene of his first active endeavor as a citizen of the United States. His introduction to the great West was in California, and Oregon crowned him with the senatorial toga. It has been said of him that while he held a commission as senator from Oregon, he was essentially a senator of the whole United States. In his "Twenty Years in Congress" James G. Blaine has said concerning Colonel Baker: "The Oregon Senator with his ardent nature, and his impulse to take part in every conflict, had raised a regiment of volunteers principally composed of men from the Pacific coast. It was known as the California Regiment, and was encamped near Washington. On the 1st of August, while performing the double and somewhat anomalous duty of commanding his regiment and representing Oregon in the Senate, Mr. Baker entered the chamber in the full uniform of a colonel of the United States army. He had laid his sword upon his desk and sat for some time listening to the debate. He was evidently impressed by the scene of which he was himself a conspicuous figure. Breckenridge took the floor shortly after Baker appeared and made a speech of which it is a fair criticism to say that it reflected in all respects, the views held by the members of the confederate congress then in session at Richmond. Colonel Baker evidently grew restive under the words of Mr. Breckenridge. His face was aglow with excitement, and he sprang to the floor when the senator from Kentucky took his seat. In the history of the senate no more thrilling speech was ever delivered. The striking appearance of the speaker in the uniform of a soldier, his superb voice, his graceful manner, all united to give the occasion and extraordinary interest and attention." Colonel Baker's body rests in Lone Mountain cemetery, in San Francisco, where it was laid away in December, 1861.

CHRONICLE AND COMMENT.

The Oregon apple crop this year gives promise of being the largest in the history of the state.

A new book by sir Oliver Lodge, will be published in London soon,—"Preparations for the Coming Kingdom."

That well-known English psychologist, Mr. Frank Podmore, says in his recent book on "The Naturalization of the Supernatural," that telepathy explains not a few things formerly regarded as belonging to the supernatural order.

Superintendent Baker of the Anti-Saloon League, of Ohio, says that he has no patience with the statement that the South is voting out the saloon in order to keep liquor from the black man. It is doing it because the South is more religious than the North.

"Mister, won't you please give us circus tickets." Were the words with which two youngsters accosted a one of two delegates as they were passing out of the hall of the Methodist Conference at Baltimore. However the delegates were natives of India, attired in native garments and turbans.

The State Board of Health has ruled that labeling a box of cherries "Extra Fancy Black Tartarian Cherries," when it contained only one layer of such cherries, the others being small red cherries, was a violation of the pure food law. All fruit must be honestly labeled, is the decision in general.

Professor Graham Taylor of Chicago, helped organize in Denver last week a club to be known as the City Club which will work for civic righteousness. It is after the plan of the voters league of Chicago. For one thing it aims to

drive graft out of Denver. Its motto is, "Ye shall know the truth and the truth shall make you free."

The Rev. Dr. W. H. Hopkins was installed as pastor of the First Presbyterian Church of Alhany, New York, on Monday of last week. He writes that it was a great pleasure to him to have present and participating in the service the Rev. Dr. J. K. McLean. Dr. McLean gave greetings from the First Congregational Church of Berkeley.

The Young Men's Christian Associations having the largest membership in the United States are: Boston with 5,295 members; Chicago, Central with 5,213; Twenty-third Street Branch, New York 3,951; Fifty-sixth Street Branch, New York, 3,864; Brooklyn, 2,994; Philadelphia, 1,920; St. Louis, 1,924; Baltimore, 2,421; Cleveland, 2,954, and Buffalo, 1,161.

The Gideons of Michigan, Christian traveling men, met recently in convention at Kalamazoo. One of the most important items of business was the launching of a propaganda against profanity and obscenity in public places. Large placards will be placed in hotels, barber shops and railroad depots, reading, "Please don't swear," and the members of the order will carry a supply of small cards of the same kind to use when circumstances warrant it.

Dr. Iliff, the veteran fighter of Mormons says: "The Mormons are thoroughly unscrupulous in their political practices. Their votes are absolutely under the control of the heads of the church, to be delivered by them to whichever political party will shut its eyes to the polygamous practices. It is practiced in Idaho, in Wyoming, and in Nevada. It is extending to ther States in the West and northwest, and no man knows when or where it will end."

Archbishop Messner,, of Milwaukee, says he would not be surprised to see the Church of Italy disestablished in a few years. The Government is anything but friendly to the church, and from late indications it is intent on the action that has already taken place in France. The government for years has been the enemy of the church. Catholics in Italy are prohibited from voting on national questions, and there is no one in the government favorable to the church." The Rev. F. H. Wright, who was for many years a missionary in Italy says that the Catholic church is losing its influence among the Italian people, these being driven into infidelity, not to say atheism, by the attitude of the church towards both people and the Italian government.

For an hour and forty minutes the Hon. William Jennings Bryan, held the Methodist General Conference in perfect silence as he set forth the claims of the Savior of the world. The Rev. Dr. Rader of Portland writes: "While it is probable that there were persons in the audience who could have surpassed in preaching, it is also more than probable that the impression he made upon the great audience was more profound than could have been made by any who is by profession a minister of the gospel. It was a striking exhibition to see a great statesman and a powerful political leader stand before an audience and preach a sermon of such profound thought, clear apprehension and apt illustration." It seems that Mr. Bryan was secured as a lecturer and that 75 cents was the charge to hear him. Dr. Rader writes concerning this feature: "The coming of Wililam Jennings Bryan as a lecturer for the benefit of the General Conference entertainment committee was a new feature in connection with the Methodist Episcopal Church. Mr. Bryan is a Democrat of the democrats. The great mass of the Methodist Episcopal Church has been, and is loyal to the Republican party in its traditions. It was therefore an unexpected thing to find this democrat coming half way cross the continent at his own expense, and lecturing without fee, to pay expense of the entertainment of this General Conference. "While in Baltimore Mr. Bryan refused to talk politics, saying he had not come for any such purpose. In beginning his discourse, Mr. Bryan stated that his business is that of political speaking, and that he had fondness for the work, but that if he had choice he preferred to speak on religious subjects—the religious field being broader than the political. A reporter of the Baltimore American, remarked to Mr. Bryan: "Governor Hoch of Kansas, who is here, aid the other day that if he had his life to live over he would be tempted to go into the pulpit rather than the political platform. Would you do as Governor Hoch says he would do?" Mr. Bryan replied: "No, devoted as I am to religion, I believe the political field offers great opportunities to do good."

ACTION OF THE METHODIST PROTESTANT GENERAL CONFERENCE ON CHURCH UNION.

The report of the Committee on Church Union adopted by the conference was as follows:

The General Conference of the Methodist Protestant Church assembled in Pittsburgh, May 15, 1908, has had three important communications addressed to it on the subject of organic union with other denominations.

The National Council of Congregational Churches, assembled in Cleveland, Ohio, October, 1907, has invited us to join them in sending back to a new commission for revision and amendment the "Act of Union," adopted by the representatives of the Congregational, United Brethren and Methodist Protestant churches at Chicago in March, 1907.

A committee appointed by the bishops of the church of the United Brethren in Christ has appeared before the conference and expressed their belief that their people are ready to join us in a movement to consummate organic union at once on the general principals of the Chicago platform.

The General Conference of the Methodist Episcopal Church assembled in Baltimore, May, 1908, has sent a deputation to present resolutions adopted by the conference proposing the renewal of organic fellowship with them as the beginning of a movement for reunited and common Methodism in America.

The General Conference of the Methodist Protestant Church halls with joy these tokens of the triumph of love and unity in the church of the loving Christ, and it is our earnest desire to prove ourselves worthy of the honor conferred upon us by being made the recipient of these proposals. It is our conviction that the church is learning new lessons and is being prepared for new duties by the movement so unmistakably beginning in many direction towards a common center. Rejoicing in all these as we do, it will not seem strange that the movement for a reunited and common Methodism in America should be most attractive to us and most nearly concern our own obligations. And if it should be God's will to use the Methodist Protestant Church in beginning and furthering such a moevment, no price would seem too great for us to pay for the privilege.

All our history and traditions are connected with Methodism, and while we are few in numbers compared with the two great bodies of Episcopal Methodism, we have an advantage over both of them perhaps, in that we are distributed over all sections of our country. And it may be that this circumstance constitutes an obligation upon us to

respond to the powerful and loving appeal of the Methodist Episcopal Church with loving and appreciative heartiness, and to carry on this appeal to the Methodist Episcopal Church, South, and to other Methodist bodies in America, until the sun shall rise no more upon the divided and scattered children of Wesley, but our united country shall rejoice in a united church that will need no other name that the Methodist Church of America.

We, therefore, solemnly dedicate ourselves to this service, and praying for the divine blessing upon the effort and for divine guidance in all the steps that may be taken, we, the General Conference of the Methodist Protestant Church, hereby resolve.

1. That we express our affectionate estem for the brethren of the Congregational Church and for the deep interest they have shown in the movement for church union; but that we deem it inadvisable at this time to send back the "Act of Union" for revision.

2. That we respond heartily to the proposal of the Methodist Episcopal Church, not unmindful of the difficulties to be overcome before a satisfactory conclusion can be reached, but ready to go as far and as rapidly in consummating an universal Methodism as the interests and integrity of our own denomination will permit and to pray continually for the full realization of their and our hope.

3. That a commission, consisting of nine members, be appointed by this conference for the purpose of meeting with a like commission of the Methodist Episcopal Church, of the Methodist Episcopal Church, South, and of other Methodist churches in this country, to promote and complete, so far as may be possible the reunion of Methodists in America.

4. That since we have had such assurances from the United Brethren Church of their cocrdial feeling for us and their deep interest in church union, evidenced by their inauguration of the movement which culminated in the "Act of Union," already referred to, we hereby empower this commission to meet with a like commission of the United Brethren Church with the view of promoting organic union with them and of enlisting them in this movement.

5. That this commission shall report to the next General Conference a full account of their proceedings, together with their suggestions for further action of this General Conference.

And may the blessing of Almighty God, in his wisdom, grace and peace, be with this commission and with the churches they may visit, "for the edifying of the body of Christ; till we all come in the unity of the faith and of the knowledge of the Son of God, unto the measure of the stature of the fullness of Christ."

SAGE BRUSH ECHOES.

Rev. H. F. Burgess.

The Sunnyside Church has just had the privilege of entertaining the Yakima Association. In order to secure an address by our own Missionary, Miss Martha Wiley, fresh from Foochow, where she has labored for eight years, our meeting was twice postponed. This led to much uncertainty as to who could be present and no formal program was arranged. We believe, when such an omission is not due to intentional neglect, the spirit can direct the meeting to the glory of God and such seems to have been the result in this case, as you may see in another article in The Pacific this week.

When the report of the Sunnyside Church was given by the Clerk, showing a comparatively large increase in the membership during the past year, especially of those admitted on confession, we felt that much of the credit should be given to Rev. Cephas F. Clapp, for the excellent work he did among us last winter, as a godly evangelist.

The revival meetings which he held in Sunnyside resulted in many accessions to other churches besides our own. A full account of Brother Clapp's work was sent to the Pacific's Washington representative; but the report has never appeared in print and we feel that this tribute, at least, is due to Brother Clapp, as we rejoice over the fruits of his labors.

One of the tnree years for which our church is federated with two others, has now passed and there seems but little doubt that each church will strike out for itself at the end of the prescribed time. The pastors of the three churches in the federation preach to the combined congregations in Sunnyside in turn. To every Sunday spent in his Sunnyside pulpit, therefore, the Congregational minister spends two preaching in school houses, in connection with the noble work of our Sunday School Society.

A very significent incident occurred about the first of the year. It is the custom of the writer to devote his New Year sermon, each year, to a resume of those events of the preceding year which seem to indicate the progress of God's kingdom on earth. Brief reference being made to the life work of eminent Christians, who may have passed away that year, the progress of temperance and other reforms, the conquests of the cross in foreign lands and lessons from such events as the Peace Conference at the Hague. The year 1907 was exceptionally rich in material of that kind and after making use of it at Sunnyside, the pastor repeated the discourse in several school houses. One day he received a note from an invalid in one of those districts, stating that the last sermon had not given satisfaction.

The preacher made it a point to visit him, soon after, to find out what was the matter. The invalid said he had listened to the conversation of several visiting neighbors, who thought him asleep. When speaking of the sermon, they had said: "It amounted to nothing. He only told us what we could have read for ourselves in papers and magazines." The invalid then raising himself to a sitting posture; his eyes flashing and his upraised hand clinched for emphasis, solemnly declared: "Some of these people walk miles to hear the gospel and when they listen to a preacher, they expect to hear about Christ and Him crucified. Nothing else will satisfy the hunger of their souls!" and with that he fell back upon the bed. The feelings of the writer can be better imagined than described. Suffice it to say he has profited by the rebuke of this unvarnished criticism and his sermons are confined to direct interpretations of the Scriptures. Are there other brethren in the ministry who might profit by this suggestion?

Your correspondent usually travels with a horse and cart on his missionary tours. Two weeks ago, a young man, who needs the influence of a Christian friend, asked permission to accompany him the following Sunday and proposed that both shall ride on horse-back. For the sake of encouraging the young man, the writer agreed. After an early ride of twenty miles, a service was held in a little shack. The young man had excused himself in order to call on a friend. The congregation consisted of twelve, four of whom had come five miles. The preacher declined an invitation to lunch, intending to stop at another house, where he had sent his horse to be fed. On arriving, he found none of the family at home and consequently no dinner. On mounting his horse, he was immediately reminded of Job. He thought of all the tortures of the inquisition. His external distress was augumented by an empty stomach. Coming to the shack where his companion had preceded him, he noticed that his young friend and

the host were eating, near the open door. Rushing in, the parson was permitted to finish up the scraps of bachelor fare, which remained. A bit of rabbit, under-done, a cold potato, a baking powder biscuit and a cup of tea, straight. How thankful that minister was! Nothing, it seemed to him, had ever tasted half so good before. Another eight miles on horse-back brought him to his second appointment.

The attendance at this school was good considering the fact that one half of the small community will not speak to the other half and they must have their separate hours for Sunday school and church services.

The return home was by a short cut over the mountains. The trail is rough, but the only unpleasant incident was a heavy shower for which the riders were not prepared.

The following Saturday, your correspondent drove in his cart to Missouri Flat, eighteen miles from home. As there was more than usual on the Sunnyside Church calendars, which he prints by hand, he got rather a late start. It was just dark when he arrived at his distinction, but there was no light in the house where he expected to put up for the night. While reflecting upon the situation, he saw the gleam of a lantern through the cracks of the barn. As he approached, there was so much noise he could not make his shouts heard. The door was fastened on the inside, but finally he made his presence known. Four or five young men were lying on some hay, where they had retired for the night. The farmer had gone to Seattle, to see the fleet and the rest of the family were asleep in the house. The minister obtained permission to sleep in the barn, using his laprobe for a blanket. He was made very welcome at the house, next morning. After taking charge of the Sunday school and preaching in that district, he rode five miles and dined at the house of a friend.

In the afternoon, he took charge of another Sunday school, preached another sermon, part of his morning congregation being present and drove back to Sunnyside in time to take part in a Union Memorial service, at the Federated Church. He is now preparing to preach the baccalaureate sermon or the high school, next Sunday. As a means of extending his influence and at the same time increasing his meagre income, he has consented to do editorial work for a local newspaper. His life may therefore fairly be called a busy one.

HOW TO CHOOSE A LIFE-WORK.

(Christian Endeavor Topic for June 14, Based on I Kings, 3:5-15.)

Albert W. Palmer.

Not every one can choose his life-work. Solomon did not. The beautiful story on which this topic is based does not tell how Solomon chose his life-work, for he had nothing to do with selecting it. It came to him because he was his father's son. He inherited it.

But the Scripture lesson does tell in what attitude he approached his life-work, and that is, perhaps, more important for most of us. This is one of the most beautiful things in all the literature of the spirit, this dream of the young king in which he asks God, in a beautiful spirit of humility, not for long life or wealth or military glory, but for insight to judge justly and wisdom to govern wisely. He approaches his life-work, not in a spirit of selfishness, but of service. It is to be, not a means of self-exaltation, but rather an open door of opportunity through which he shall pass out to help his subjects.

Now some of us can choose our life-work. We are so situated financially and in other respects that, within reasonable limits, we can be anything we choose from a musician to a mining engineer, provided only we have the necessary foundation talent. If that is your fortunate situation, then your problem is an easy one. Choose the line of work you find the greatest inner satisfaction in doing. Blessed is the man who has found his work, who loves his task and sings at it.

Let no false standards keep you from this joy. I know a man whose occupation is the making of lantern slides. I am convinced he might make more money in other ways, but he thoroughly enjoys lantern slides, and I deeply admire the enthusiasm of his life. If you have a passion for farming or blacksmithing or printing, let no cleaner, or daintier or more profitable occupation stand between you and the work that calls you. Work has a deeper value than a money value—the work that a man loves deepens and sweetens his soul, the work he hates narrows and embitters it. Therefore, even if God should implant in you a desire to be a Christian minister, do not let ony consideration of poverty or hardship tempt you to disregard the call!

But many more of us are like Solomon—we do not choose our life-work. Inheritance or circumstances thrust a life-work upon us. Poverty, ill-health, the presence of younger brothers and sisters have stood between many a man and what, had he been free, he would have chosen for his life-work in the spirit of humility in which Solomon accepted his. Solomon might have preferred to be a literary man, a poet, but he finds it necessary to be a king.

Some young woman who reads this may be a school teacher when she would prefer to be the queen of her own home. Some young man may be a clerk when he would prefer to be a lawyer. To all such this Old Testament story has a message: Accept the unchosen life-work as something given by God. Lay it before him, however hard and unpleasant it is and ask him to bless your labor at it. Think of it, not as a means of your own self-gratification, but as an opportunity to serve others, and pray, not that it shall bring long life or wealth or power, but that through it you may be useful and helpful in the world.

And if one approaches even an unchosen life-work in this spirit, the chances are good that long life and prosperity will come, even as they came to Solomon—there is a great natural law working beside the man who accepts his life work so—but, whether these outer rewards come or not, there will grow up within you an inner joy and contentment of soul that shall make you say, when life is done, "This is not the life I would have chosen, but it has been a good life, and God has chosen more wisely than I."

THE TRADES UNIONS AND THE CHURCH.

We quote here from the address of the Methodist bishops at the recent general conference a few paragraphs concerning the trades unions and the Church. It is a timely utterance, and may well represent not alone the Methodist Episcopal, but every Protestant church:

"It is impossible that the Methodist Episcopal Church, under the command to love and serve all men, and appealing throughout her history to the masses, and composed as she is in large measure of working men, can be opposed to the working classes. We hold the right of those working men who desire to do so, to form labor unions for the advancement of their interests, as we hold the right of indi-

vidual laborers, who prefer to do so, to keep the control of their own labor.

"We are confident that a closer and unprejudiced study, on the part of labor unions, of the aims and principles of the Church, will convince those who exalt Jesus at the expense of His Church, that the difference in America between the Master and His disciples is much less than they have been taught to believe. The Church and the trades unions should seek each other's help for the uplift of mankind.

"There is one point especially in which the labor unions, as commonly voiced, mistake the Church. The Church is not a museum of perfected specimens. It is a workshop to which all who are willing to 'work out their own salvation with fear and trembling' must be admitted. The Church cannot refuse its help and countenance to anyone who professes to accept its principles and to seek a better life, be he either capitalist or laborer. By so much as a capitalist is selfish, miserly, exacting, oppressive, the Church has business with him. She cannot throw him off and away until the last day of his desiccated and shrunken life brings him before God. She must hold before him the image of the unselfish Christ in the hope that in its light he will see how far he is from the kingdom of God.

"Just so the Church must love, embrace, care for and welcome those whose chief capital is their mechanical skill and muscular strength. If ignorant she must teach them; if drunken she must sober them; if improvident she must bring them to Christian thrift. She can ignore no soul. Whatever the future may promise of a different system, or the dreams of social philosophers may prophesy, the present system is likely to outlast our day, and we must penetrate it with the Christ spirit on both sides, or leave the employer in an insecurity which paralyzes and the workman in a helplessness which degrades.

"Some labor critics of the Church have said that the Church is a closed shop, and only those who comply with certain obligations are admitted to be foremen and workmen therein. The Church is certainly not a closed shop in the sense intended by these critics. It is no more closed to its foremen than is necessary to ascertain their fitness to lead. The Protestant Church does not attempt to interrupt the labors of those who do not work in their way, nor forbid the individual Christian worker from doing what good he can. Nor does it shut away from its most sacred ordinances those who belong to another church, nor exclude the seeking soul which does not belong to any. It does not hold down the labor of the most successful Christian to the level of the least successful, nor prescribe how much or little any servant of Christ shall do. Nor does it socially or financially boycott those who do not think as it does, nor exclude the poorest unbeliever from its worship or its benevolent service. The obligation which the Church recognizes is to all souls.

CHRISTIAN BROTHERHOOD.

Help us, O Lord, thy yoke to wear,
Delighting in thy perfect will;
Each other's burdens learn to bear,
And thus thy law of love fulfill.

To thee our all devoted be,
In whom we breathe and move and live;
Freely we have received from thee;
Freely may we rejoice to give.

—Thomas Cotterill.

Among the Churches.

Oakland, Fourth—Of the 250 scholars in the Sunday school, 190 now bring Bibles to the school.

Sacramento—The Rev. Dr. Pond was with the church last Sunday at which time an offering of $172 was made for the Chinese work.

San Francisco, Bethlehem—Many of the men of the church and congregation are reported to be without employment.

San Francisco—The Mayflower Church is offering its present property for $10,000 with a view to a new location.

San Francisco, Pilgrim—The sum of $500 has been raised toward a new building.

San Francisco, Greene Street—The 49th anniversary of the Sunday school was celebrated Sunday. The Rev. E. L. Walz, the pastor, left this week for a month's vacation in the Mt. Shasta region.

Oil Center—The Rev. W. W. Riley having laid down the work here to enter on that at Woodland, the Rev. Mr. Watts, recently of Barstow, has taken it up.

Berkeley, Park—A lot 90 by 90 on the corner of Ellis and Fairview has been purchased for $4,000. Fifteen hundred dollars is to be paid at once, and the balance within four years, no further payment being made for two years.

Berkeley—The Rev. W. H. Cross, a veteran Congregational minister in California, who has been supplying at Oroville for several weeks, is now quite ill at his home in Berkeley.

Oakland, First—The pulpit was occupied last Sunday by the Rev. A. W. Palmer of Plymouth Church. Next Sunday it will be occupied by the Rev. R. C. Brooks of Pilgrim Church, and the following Sunday by the Rev. S. C. Patterson of Bethany Church, San Francisco. The supplies thereafter during Mr. Brown's absence are the Rev. Drs. Van Horn and House of Seattle and Spokane, and the Rev. Mr. Goodspeed of Springfield, Mass.

Palo Alto—The morning service last Sunday was given to the subject of "Cooperating to Promote the Kingdom," and the Pacific was held up as the organ of cooperation between the twelve thousand families which our churches in the Northern California Conference touch and influence. The Pacific was shown to be the way by which the ideas radiate from any center to reach the whole body at once. Ten new subscribers were secured, and the matter will be given further attention.

San Francisco, First—The pulpit will be occupied for the next five Sundays by the Rev. R. A. MacFadden of Danvers, Mass. Arrangements were made some time ago with the Rev. Dr. R. A. Beard of Fargo, North Dakota, for these five Sundays; but the critical illness of Dr. Beard's father made it impossible for him to come so far West, and at his suggestion arrangements were made with Mr. MacFadden, Dr. Beard supplying for him at Danvers at least a part of the time.

Auburn.—The Rev. Oliver Van Wagnen, the pastor is

away on a two-weeks' trip in Yosemite. June 7th Dr. Charles Van Norden delivers the first baccalaureate sermon to be given before a graduating class from a Placer county high school. A fine musical service was given in the church on the evening of May 31st. The church is thoroughly Congregational in sentiment, and is doing a good work in the community.

Riverside.—Mention was made in these items several months since that a special worker had been engaged by the Sunday-school for six months. The work has been productive of such good results, and so generally satisfactory to the church and school, that it has been voted to continue the work indefinitely, though, owing to the fact that Mr. Hannay, the special worker, wishes to take up a course of Bible study in Los Angeles during the summer, it is likely the work will not be taken up until October. Beginning in early autumn the pastor expects to push the work along all lines with increased vigor and a successful campaign is looked for. Through the kindness of Mr. Miller, our genial hotel proprietor, the parlors of the Glenwood were tendered the ladies for a "Scotch" evening. The program was an interesting one, consisting of selections from "Bobbie" Burns, Scotch ballads rendered by some of our best singers, also genuine bagpipe music. The "Highland Fling" was danced by two masters of the art, which will surely nevver be forgotten by those who saw and heard. The ladies netted some forty dollars towards the parsonage fund. Dr. McLaren preached the baccalaureate sermon at Sherman Institute, on Sunday evening, May 31st, giving those dusky young people much sound advice and encouragement for their life work. The religious side of the work at this Indian school appeals to many of our best workers. Miss Westbrook, who first organized work here for the young women, has been the means in God's hands of changing many lives to positive forces for good; likewise Mr. Hunter, formerly secretary of the local .Y M. C. A., has performed grand service in the interests of the young men. The present writer was privileged to read one of many letters receivd by him from young men of this institute, thanking him for what he had helped them become. Surely, "He who giveth to the poor (Indian) lendeth to the Lord, and the reward is not slow in coming. Last Sunday evening occurred the regular song service at which Dr. Maile, our beloved Home Missionary Superintendent, was present, and gave an interesting account of the work, stirring our hearts with new zeal for this important branch of our work. May God help our good people to respond most liberally!

WASHINGTON.

The Yakima Association.

The Yakima Association of Congregational Churches met at Sunnyside, Washington, May 26th. Rev. O. B. Whitmore was elected Moderator and Rev. H. A. Luckenbach, Scribe. The roll-call showed that five churches were represented and Dr. Samuel Greene, who is a member of this Association ex-officio, was present.

A motion was carried to declare all offices vacant. Rev. O. B. Whitmore, of Natchez, was elected Registrar and Treasurer. Committees were appointed and the committee on revision of constitution was instructed to embody in their report the suggestions of the National Council. An invitation to hold the next spring meeting with the church at Natchez was accepted.

Since the State Association will meet at North Yakima, this year, the fall meeting of the local association will be omitted, excepting a short business session. Rev. J. A. Hedges, pastor of the Presbyterian Church and Rev. H. O. Perry, pastor of the Methodist Church, both of Sunnyside, were introduced and invited to sit with the Association.

The noon meal was served in the parlors of the church. The reports of churches occupied nearly all of the afternoon session. This was owing to the discussion which arose concerning the Pilgrim Church (colored) of Sunnyside. This church was organized five years ago. After the first year, missionary aid was withdrawn. Rev. J. D. Pettigrew, the pastor, took up a homestead about twenty-five miles south of his parish. This interferred with his duties as pastor of the church to such an extent that the resident membership was reduced to two. Rev. J. D. Pettigrew is about to enter a new field of labor which offers larger opportunities for usefulness and the question before the association was whether or not to abandon the Pilgrim Church enterprise.

It was decided to apply to the Home Missionary Society for a sufficient sum to secure a pastor adapted to the needs of that community and as a further evidence of practical fellowship, the North Yakima Church and the Natchez Church, through their representatives, pledged $25.00 each toward this subject. The Ahtanum Church and the Sunnyside First, expressed a wish to help, but made no definite pledge. The reports of churches (except Pilgrim) were very encouraging. The Natchez Church will become self-supporting next year and the Ahtanum Church will probably become self-supporting the following year.

The evening session was devoted to an address by Miss Martha Wiley of Ahtanum, on "The needs of our Missionary Work in China." Miss Wiley has just returned from Foochow, which is her field of labor. She said that confucious 500 B. C. predicted that a Great Teacher should arise in the West. This may have been the result of Jewish influence, for the ruins of ancient synagogues may still be seen in China. The search for the Great Teacher resulted in the introduction of Buddhism. The speaker then reviewed the attempts of the Nestorians and Catholics to possess this country and finally placed great emphasis upon the opportunity reserved for the Protestants of our day. Shall we go in and possess the land? Our force is greatly inadequate, owing to a lack of means. The Kindergarten branch of our work at Foochow has been abandoned because no one can be supplied to carry it on. Imperial decrees against foot-binding and infanticide will have but little effect upon those practices until public sentiment has been created among the Chinese against them. Women especially, in China seem anxious to learn about Jesus and there is a general thirst for western learning. Many parents are reached through the children who attend our schools and these are by no means confined to the lower classes. In America there is a Christian pastor to every 500 people. In China there is but one to half a million.

Our missionaries get more inspiration from the sacrifices of native converts, than from the church members at home. A man preacher can be supported in China for $50 a year and a Bible woman for $20. A boy can be supported in one or our schools for $15 a year and a girl for $10. At the close of Miss Wiley's address while an offering was being taken for the cause she represents, it was proposed that the audience subscribe enough to support a Bible woman or one year in China.

Twenty shares were offered at one dollar each and were rapidly taken. This is an investment which, it is believed, will pay individuals, not in dollars, but in redeemed souls. The benediction was pronounced by Rev. H. F. Burgess,

pastor of the entertaining church and the general feeling that the meeting had been worth while was voiced by all present.

A VISIT TO HUMBOLDT COUNTY.

Samuel C. Patterson.

At the request of the executive committee of the Home Missionary Society I accompanied Secretary Rathbone who was to make a visit to the churches of Humboldt county and attend a meeting of the Humboldt Association which was to be held in Eureka. I am glad I went. We left San Francisco by steamer Tuesday May 19th, arriving in Eureka the next day about noon. The trip up the coast was very pleasant. The steamer had a full passenger list as many people were returning from a holiday spent in San Francisco and welcoming the Atlantic fleet. These Humboldt folks know how to enjoy themselves, judging from the conversations overheard, but they were evidently pleased to be returning home. It was only necessary to say that one had never visited the county to open the lips of the people and be regaled with an account of the wonderful richness of the soil, forests and trout-fishing. I felt ashamed that after a residence of eighteen years in California, I knew so little of this northern El Dorado. California has wonders to reveal to the traveller no matter whither he turns. When I had spent six days in Humboldt county I concluded that its people were not romancing when they spoke of its richness. I saw forty acres of land that was sold for nineteen thousand dollars within a year, it is situated several miles from a railroad, also an apple orchard of ten acres that brought five thousand dollars. I was told that dairying land rented for, from twenty to twenty-five dollars per acre a year, and not much in the market at that. One creamery situated in Ferndale has a contract to supply Uncle Sam's ships when they leave San Francisco for their voyage around the world. These signs of prosperity are authentic. If through railroad connections existed between Eureka and the south and north doubtless it would become one of the chief cities of California. It is in the center of a country which would make any city rich.

The Humboldt Association convened Wednesday evening in the First church of Eureka. The general theme of the program was: "Congregational Church Life in the Twentieth Century." The aim of the program committee was to present to the attendants some phases of Congregational history and work, so that they should realize to what a noble fellowship the churches of Humboldt belonged. There are nine churches and four resident pastors of Humboldt county. All the local pastors were on the program with several lay members and the visiting delegation. The papers were good and the discussions helpful. The attendance was very good at all the sessions considering the conditions. A Ladies' Missionary hour conducted by Mrs. James E. Duff, the wife of our pastor at Rohnerville, formerly a missionary to China, was exceedingly profitable and interesting. Several ladies presented papers of great merit. I would say that the meeting was of value and judging from the expressions of pleasure from the attendants the presence of the visitors was appreciated. It is a splendid way to exemplify our fellowship and will doubtless be helpful to the local churches. It seems to me that it would be good policy for the missionary society to send some brethren to each of the Association meetings.

Our nine churches form a group quite compact, it seems a pity that more of the small towns and camps could not have the gospel but our missionary society cannot assume any more work at present. What is needed badly is at least two more resident pastors as some of our churches are poorly served because of the necessity of doubling up the work. An effort is to be made to put at least one more man in the field as soon as possible. The early development of this country is certain, the railroad must go through some day and then the towns will come into existence as by magic.

During my stay I was fortunate in being able to visit several of the churches. Friday evening I spent at Field's Landing where the Rev. N. C. B. Smith is in charge having in connection with this church two others, Loleta and Falk. A very fine congregation came together in the comfortable, clean building, and listened most attentively, staying after the service for a social chat. Mr. Smith is doing good work and expects to secure a parsonage if the present plans are carried through. Sunday morning I preached to a good congregation in the Eureka church. This church has a building well adapted for carrying forward alll departments of aggressive work. A fine pipe organ and good choir added to the service. The Rev. Perry Ratzell is pastor, coming to the church from eNbraska nearly three years ago, and he has done faithful and progressive work which is responded to by the people. This church is of considerable importance and will doubtless grow more so as the country developes. Sunday afternoon I went to Ferndale, this is an exceedingly attractive town of about 1500 inhabitants, south and west of Eureka. Our church has many of the best families in its membership and a constituency which under the industrious ministry of the Rev. A. B. Roberts is increasing. The property is in good condition and comprises a church building and parsonage on the main street. A congregation of about a hundred gathered at the evening service and proved to be a delightful congregation to preach to. Monday I went by buggy to Rohnerville and enjoyed a most interesting ride in spite of the fact that a north wind was blowing. The country passed through was beautiful, reminding one of New England rather than California with the clover fields and the fat cattle wading through the rich pasture. The roadsides were overgrown with wild blackberry bushes, salmon berry, grapevines and huckleberries. Comfortable homes were on all the ranches and in some instances they were even elegant. At Rohnerville a good company attended the service in a comfortable church building and the people seemed well pleased with the service of their pastor and wife, the Rev. and Mrs. James E. Duff. Mr. Duff serves Hydesville in conjunction with the Rohnerville church and he reports the work as progressive.

It was a pleasure to visit the group of churches and learn something of the work they are doing. Like many other parts of California there is little money for religious work, hence most must be helped by the missionary society. I believe they are worth the cost and doubtless in time some of ths will grow into self-supporting churches as are Eureka and Ferndale. A large part of the congregations that meet in these churches are children who are receiving the only religious instruction obtainable in the Sunday schools and services, these children will become adults and while many will go to various parts of the nation and state yet many will remain to become supporters of the church in future years. Already there are some who have grown up in the church and are now officers and helpers.

I enjoyed my visit to these churches and close this article with an expression of appreciation of the hospitality shown to me by the people with whom I had the privilege of staying as I went from one place to another.

OREGON LETTER.

By George H. Himes.

Last Sunday Rev. Arthur J. Folsom, Superintendent of the C. H. M. S., for Oregon, held a service in memory of Mrs. Elizabeth Simmons Shannon, a pioneer of 1845, at the church on Howell prairie, of which she was practically the founder and chief supporter. This church was organized in December last with fifteen members." Mrs. Shannon and her husband became members of the First Church, Salem, on April 25, 1872, under the ministrations of Rev. P. S. Knight, when residents of Howell prairie, eight miles east of Salem, and for a number of years thereafter were supporters of, and regular attendants at that church. In time they removed to Eugene, and became charter members of that church which was organized in 1889, and strong supporters of the same. Mr. Shannon did a number of years ago, and left a considerable estate to his wife. In 1904 she built a comfortable church on a plat of ground which was a part of her Howell prairie home, and it was dedicated by Sperinteundent Clapp. Services of a union character have been held there ever since, by various denominations until last December, when it seemed as if the wise thing to do was to organize a Congregational Church, that being in accord with Mrs. Shannon's wishes, as expressed by her a short time before her death last fall. When her will was read, it was found that she had bequeathed $1,000 to the Salem Central Church, a like amount to the Salem First and Eugene churches, and the remainder of her estate to the Howell prairie church. Upon the disposal of the property it proved that after all bequests had been made there was a balance of $11,180 left for the last named church. Eleven hundred and eighty dollars of this will be used in completing the parsonage and improving the surrounding grounds, and the balance will be invested and the interest used to support preaching services at the church. A young minister by the name of Butler is temporarily supplying the pulpit at present. There is a flourishing Y. P. S. E.C., in connection with this church, but no Sunday school as yet, but one will be organized as soon as a permanent supply for the pulpit can be secured.

A number of other churches have been organized as follows: Central, twelve miles northwest from Eugene, with nineteen members; Oakhill, six miles east of Eugene, organized in February last with ten members. Besides the above four preaching places have been established at Loraine, Crow, Walterville and Mt. Vernon—all fairly well attended and under the watch-care of Rev. O. A. Stillman, Sunday School missionary who, with his wife, are most excellent, devoted and willing workers—cheerfully adapting themselves to all kinds of situations, apparently regardless of personal comfort. In so doing they are getting an unusual hold upon the communites they come in touch with, and preparing the way for a blessed ministry.

For a number of years past there has been a Congregational church organization at Gaston, Washington, county, but it has not had a church home, a building belonging to the Evangelical church being used for a place of worship. The membership of the latter church, having become very much reduced by removals, it recently became possible for the Congregational membership, now numbering fifty-four, to buy its church building. The transfer will be effected soon it is expected, and it will greatly stimulate the work in the Gaston church. It is yoked with the Patton church, and is now being served by Rev. Jerome M. Barber, whose home is in Forest Grove.

The Ashland Church, now under the ministry of Rev. Edward F. Green, for nearly a year, is the most southern outpost of Congregational work in Oregon, being two hundred and thirteen miles from the nearest church of the same order—that of Eugene aside from a few recently organized mission churches. During the past year sixty members have been added. Work in every department is being pushed vigirously. Mrs Green is a most effective assistant to her husband, particularly in connection with the service of song, she being an accomplished musician, and having had large experience as instructor and leader. . Two years ago she began instructing a number of the young people of the church, who had musical talent, and now the Ashland church has a choir which for excellence of performance would do credit to almost any church in a large city—in fact, but few choirs in the large churches of the land excel the choir of the Ashland Church. Almost a year ago Mr. Green decided that it was time that this church had a parsonage. The work of raising the funds was undertaken enthusiastically, and now a building for that purpose, costing $2,500 has been fininshed, is occupied and was dedicated today, with all bills provided for save the loan of $1,000 which was secured from the C. C. B. S.

Ashland, May 30, 1908.

THE HOME

THE SEARCH FOR HAPPINESS.

"I have a tough time of it," said the fireman on a ferry-boat recently. "This work is hard and dull. I stand in this hot, dark hole all day and feed the fire. There is not much in it, I can tell you."

"Why do you do it?"

"I must live."

This answer came with a promptness that proved the theme a familiar one.

"Why do you want to live?"

He looked at me resentfully, and returned to his work. His powers of speculation would not carry him so far.

A young clerk in a commission house described to me the nature of his duties. He spoke with enthusiasm, for he was fresh from the country and elated with the opening he had secured.

"My chances are good," he assured me with sparkling eyes. "If anything should happen to the shipping clerk, I will get his job."

"And then, what?"

"Well, of course, I want to be a salesman some day, and when I have learned the business and gotten acquainted I expect to start in for myself." He smiled in the half-apologetic manner of a young man who is afraid his ambition may seem presumptuous, but the flame of hope in his eye burned strong and bright.

"And then?" . . .

He stared at me in amazement. That seemed a foolish question.

"Why, then," he replied vaguely, "I shall be all right."

I know a bookkeeper sixty years old. He has bent his well-formed head over the same desk for thirty-two years. He has grown gray and wrinkled there.

"Why do you keep at it?" I asked him.

"Because I have not saved enough to stop."

"Are you satisfied with these thirty years?"

"Oh, in a way. Of course, they have not ended as I

thought they would. I came from the country thirty-nine years ago to seek my fortune. Now I plad away at this desk fifty weeks in the year in order to have two weeks in the country every summer. If I had it to do over again I would s ay on the farm; but I wanted to do big things, to be rich, and I came to the city. I missed my chances, though; still, it doesn't much matter. I have had as pleasant a life as most, I suppose. My children nave done very well, and my wife and I have been fairly comfortable. Of course, there isn't much in all that to be proud of, though."

One day last spring I chanced to be at the meeting of the stockholders of the United States Steel Company.

It was noon when I entered the room. An adjournment had just been taken for the purpose of balloting on the proposed bond issue. Some twenty men were standing in groups, conversing.

"Who is that young fellow?" I asked.

"That's Schwab."

"Charles M. Schwabi"

"The same."

I had never met him, but his resemblance to his photographs had caused my sense of familiarity. It was, however, but a slight resemblance. He looked very young and unpretentious. I would have taken him for a reporter, or for the clerk of the meeting. He looked like anything, in fact,, except the world-famous plutocrat—the heartless, luxuriant, worldly minded millionaire, the recipient of the largest salary in the world, the President of the United Steel Company.

"So this is Schwab," I said wonderingly.

"I wish I had his money," said my informant with a half-savage laugh.

"And what would you do with it?"

"Do!" he exclaimed, quickly. "I'd do just as he does. I'd have automobiles and yachts, fast horses, and clubs. I'd give dinners and play the bank at Monte Carlo. Schwab is the real thing. There is no cant about him. He knows what the only real incentive is, and he stands by it."

"You think the real incentive, then, is the desire for yachts and fast horses?"

"Of course, men differ in their tastes, but every man wants to be rich—that is the real incentive."

In a few moments Mr. Schwab returned and in response to my glance stopped before me with a genial smile of inquiry.

"Do you work for money?" I asked.

"I am glad you want to talk about that," he replied. "I am becoming interested in all that question leads to. Of course, I don't work for money any longer. Last year I could not spend 10 per cent of my income on anything pertaining to myself."

"There was a time when you did?"

"That was my whole ambition once. When I was a boy, I dreamed of riches. When I began to work, I worked for nothing else. I worked hard. I schemed and struggled to get up in the world. I wanted to be rich. I wanted money to spend. Until a few years ago I believed that this ambition was the only incentive to effort—at least, to commercial effort, and I had my doubts about all other kinds. I used to consider all talk of philanthropy as so much rot. I believe altruism to be a fad, a sop successful men throw to their conscience, and that the thing called 'conscience' was a creature of the world's cant. I believed that all men, like myself, really wanted to be rich that they live luxuriously, extravagantly, and spend what they pleased."

"Your views nave changed?"

"Yes. They are still changing."

"When did the change begin?"

"When I found myself possessed of more than I could spend for my own good. As my income increased, I tried to live up to it. I discovered that it was more than I could do profitably. I could not eat and drink it without ruining my health. I could not take pleasure in what I possessed beyond a limited amount. I discovered that I must draw the line somewhere, if I were to enjoy anything. And since then the line has been drawn constantly closer. The simpler I live, the better I feel. If to-day I were compelled to choose between living up to $500,000 a year, and $500 a year I would choose the $500.

"That is very interesting."

"It is interesting. And it is true."

"And what are you working for now?"

"I am trying to find that out. The old incentive is gone, but I find myself just as eager as before. Perhaps it is the interest in the game. And yet I don't think that is all. I am not altogether satisfied with commercial success. I would like to do good with my surplus"—he smiled in an earnest, friendly way, and added—"but it is hard to see just how."

"The world," I said, "seems to be very much in want just now of a recognized ideal. The old inspiration of liberty seems to have lost its force. The dream of liberty may be followed by the dream of altruism."

"Perhaps that is so," he replied. "It is certainly more than a fad."

These, and other conversations, too numerous to recount, have led me to believe that "incentive" is a word coined by man's conceit. It is born of the egotistical, near-sighted philosophy that maintains man's independence.

The siren of today sings of individual wealth and power. No one can doubt that this is the prevailing incentive. It is equally certain that it is the incentive of but an age. Disillusionment has already begun. While the hands of the millions are still reaching for the prize, there appears a perceptible faltering. The straining arms have relaxed a little. Thousands of those approaching nearer are pausing to reflect. This is so because those who have embraced the siren have found her out. She has nothing to offer but the toil of reaching her. We have learned something through the ages. A greater proportion of the people are able to see, to hear, and to reason. Rockefeller still works like a drudge, and has no time for pleasure. He enjoys no more than do thousands of the people he employs.

"I would give a milion a year," he exclaimed, "to the man who could relieve me, and let me rest."

Russell Sage assured us that what happiness he received came, not from his riches, but from his simple living. He was happy in so far as he escaped the surplus wealth. Carnegie reached the siren, received her treasures, and is giving them away.

These are men of strongly contrasting types. And now comes Schwab, the man of the world, in whose eyes all the extravagant luxuries of this inventive age take alluring forms, to add to the verdict a new significance. He has learned that to enjoy his possessisons he must limit them. There is no line over which he may not go without loss to himself. The line of profitable possession will some day be clearly drawn, and it will be so contrived that all men may toe it. To find this line will be the next great prevailing incentive, a project involved in altruism, the dream of the future.—Evening Post.

Young People

THERE ARE OTHERS.

Don't imagine, my boy, if you throw up your job,
That the firm that employs you will fail,
That the whole office force in their anguish will sob
And the senior partner turn pale.
You are highly efficient and active and bright—
So you say; I'm unwilling to doubt you—
But the chance of all this is incredibly slight;
There are plenty of others without you.

Don't get mad with the girl, and to make her feel bad
Fail to go for your usual call.
It's the truth, though I know its sounds awfully sad,
That she may never miss you at all.
It's a mighty poor policy staying away,
Though I grant that at times she may flout you,
But I know that I'm in a position to say
There are plenty of others without you.

Don't get soured on the world and do anything rash,
Not to speak of the good of your soul,
If you jump in the lake you may make a small splash,
But you'll never leave much of a hole.
Don't expect folks to make such a terrible fuss
When they think very little about you,
And, to use common language, aren't caring a toss—
There are plenty of others without you.

—Kansas City Journal.

SUCCESSFUL MAN GIVES ADVICE TO BOYS

JamesGaley, of New York, son of a Presbyterian minister, first vice-president of the United States Steel Corporation, and the donor of Galey hall to Layfayette college, made the address to the graduating class at Lafayette recently. Some of his pungent sentences were:

"Don't go into anything because it temporarily offers better pay."

"Don't accept a job that requires a 'pull' to get you into it."

"Don't be afraid to work out of hours.

"Don't expect your employer to pay you for ideas. Suggest them if you have any. You will soon find that ideas have a salary value."

"Don't think that you are not noticed. The manager never overlooks a good workman.

"The road to advancement lies in doing more than you are paid to do."

"He who dreads the soil of the grease on his hands will miss the secrets of metallurgy and the mysteries of nature.

"If difficulties did not exist, there would be no need of you young men.

"This world has no use for the man who never makes mistakes."

"Read good literature, learn good English. Reports are made to be read."

"Men pay high wages to integrity."

WORTH WHILE.

"Dear, you were not very kind and cordial to Stella's friend."

"But, mamma, I'll never see her again, very likely, and I met her for only a few minutes. It didn't seem worth while to try to be especially nice to her."

May's mother sat silent a moment, thinking. Then she said gently: "Yesterday auntie came home from downtown and told us how pleasantly a young girl in a bookstore waited upon her. Do you remember how she enjoyed telling of it and how happy it seemed to have made her?"

"Yes," answered May reluctantly."

"And last Sunday you were delighted with Miss Iness's lovely friend and so pleased because she said something to you."

"Yes, I know."

"And grandma enjoys so much sitting by the window and catching a glimpse of a smiling face each morning, though she has never met its owner. Dear, our lives are made up of such little things. It's always worth while to try to make some one happy, though it's only for a moment. That moment may be multiplied a hundred times in the life of the person to whom it was given. Very few of us can give to others great happiness; but we can lend them happy thoughts, impulses toward better and sweeter things, delight in the love we show them."

And this time May was ready with a hearty "Yes, mamma, I know it's so when I stop to think of it."—Anna Curtiss.

MATRON FOR SIERRA POLYTECHNIC INSTITUTE.

Mrs. W. B. Lovett, recently elected matron, will have charge of Sierra Polytechnic Institute at Paradise during the summer season. The guests may be assured every comfort under her able management. Mrs. Lovett was formerly a student at Mills College, and especially well qualified for the responsible position she has assumed. The applications for accommodations at the school during the Summer Conference should be made as soon as possible. Address Mr. J. A. Benton, Orloff, Calif.

The South, according to Richard H. Edmonds, editor of the Manufacturers' Record of Baltimore, wants the Southern people now scattered through the Northern States to come home. The Record estimates that there are more than 588,000 people in the North having left the South in the time of distress who ought to come home. The editor says: "The South calls to you; it calls with deep earnestness, 'Come home!' It promises you a wider field for capital, for muscle and for brain than any other equal area on earth, and it calls you not only by reason of what it offers in material possibilities, but because in shaping its destiny it needs the hearty co-operation of those who, broadened by travel and study and the intermingling with the people of other sections, are the better prepared to formulate and carry to fruition the policies which make for ethical and religious, as well as for material, development." This may be good advice, but we sincerely doubt it. There is no South, no North, no East, no West. The nation is one and we think any policy predicated upon Southerners or Northerners is not good.

THE CATHARINE

1589 Sacramento Street.

MRS. KATE S. HART, PROPRIETOR.

Formerly manager of the Ramona, a quiet, homelike house. Rooms have buffet kitchens, where persons can do light housekeeping. Hot water day and night. From Third and Townsend take Ellis street cars and transfer at Larkin. From Ferry take California street cars and get off at Larkin; walk one block north, or take Sacramento street cars if running.

CALIFORNIA HOME MISSIONARY SOCIETY.

Offerings From Churches and Individuals From April 1st, 1907, to March 31st, 1908.

The California Home Missionary Society closed its financial year March 31, 1908, the books being kept open a few days in April that belated offerings might reach the treasury.

The following churches and individuals are credited with offerings:

Alameda First Church	$ 166.73
Alameda 1st,K.E.S.W. H. M. U	19.60
Angel's Camp	10.60
Beckwith	11.50
Benicia Church	5.25
" S. S.	2.00
" W. H. M. U.	3.00
Berkeley 1st & personal gifts	393.90
" 1st S. S.	5.07
" W. H. M. U.	174.10
" Park Church	54.10
" W. H. M. U.	15.00
" North & personals	192.57
" North Y. P. S. C. E.	15.00
" North W. H. M. U.	46.00
Bethany, San Joaquin County.	4.50
Black Diamond	16.00
Byron, J. S. Armstrong	10.00
Campbell	94.22
Ceres	20.00
Clayton	5.00
Cloverdale Church	85.50
" Gleaners	20.00
Cotati	6.50
Cottonwood	1.21
" Repayment	25.00
Decoto	5.00
Etna Mills	8.40
Eureka	42.85
Ferndale	23.00
Field's Landing	6.55
Fitchburg	44.00
Fresno, First	45.15
Fruitvale	44.00
Glen Ellen	20.00
Grass Valley	70.00
Green Valley	23.50
Guerneville	15.25
Haywards Church	32.00
" Ladies' Aid	15.00
Hydesville	3.00
Kenwood	21.50
Lincoln	10.00
Lockford Church	10.00
" S. S.	5.00
Lodi	50.00
Loomis Church	24.80
" S. S.	2.50
Martinez	37.75
Mill Valley	15.00
Murphys Church & personal	42.45
Nevada City	6.80
Niles	57.25
Oakland 1st and personal	3,215.00
" 1st, W. H. M. U.	375.00
" 4th and personal	140.00
" Pilgrim Church	174.00
" Pilgrim W.H. M. U.	71.00
" Market St.personal	5.00
" Plymouth	20.00
Oakley	11.50
Oleander	55.19
Oroville Church	100.00
" C. E.	4.25
Pacific Grove Church	271.70
" " S. S.	25.00
" " C. E.	10.00
Palermo Church	11.00
" S. S.	2.76
Palo Alto	61.60
Pescadero Church	23.25
" S. S.	2.50
Petaluma Church	76.55
" S. S.	6.00
Port Costa	8.50
Porterville	98.60
Redwood Church	50.00
" Woodside branch	2.35
" C. E.	8.00
" W. H. M. U.	25.00
Rocklin Church	24.05
" Junior C. E.	5.00
Rohnerville	23.26
Sacramento	60.00
San Francisco 1st & personal	746.65
" " 1st S. S.	5.00
" " W. H. M. U.	251.70
" " Plymouth Ch.	211.30
" " " W.H.M.U.	25.00
" " Green St. Ch.	40.00
" " " W.H.M.U.	20.00
" " Bethany Ch.	40.50
" " " W.H.M.U.	20.00
" " Ocean View	13.00
" " Park Church	29.00
" " " ladies	7.86
" " " S. S.	2.61
" " Richmond	42.65
" " Bethlehem Ch.	11.00
" " " S. S.	6.25
" " Mayflower	2.50
" " Sunset S. S.	6.50
" " Pilgrim	5.00
San Jose Church	100.00
" " W. H. M. U.	100.00
San Juan	23.00
San Mateo Church	22.05
" " Ladies' Aid	25.00
" " S. S.	15.24
" " C. E.	5.00

Another Campaign for the Pacific.

WE INTEND TO WIN, THOUGH IT TAKE ALL THE YEAR.

The campaign for The Pacific resulted in bringing in about 500 new subscribers.

We inaugurate another, which will extend to next January if need be.

We shall succeed. Comparatively few churches have done anything yet. Such success, as a few have attained, if attained by all, would give us more than the required number.

No church can afford to let this enterprise fail.

WHAT MAN HAS DONE MAN CAN DO.

The list can be doubled in every church.

Southern California alone ought to furnish 500 more subscribers.

Washington ought to furnish 500 more.

A WORD TO PASTORS.

Do not rely on mere mention from the pulpit. That will not succeed. Press for signatures with cards and pencils. Or arrange for able personal solicitation.

A WORD TO LAYMEN.

Laymen can help in this work. If in no other way, you can let your pastor know that this is a matter to be urgently brought before the people.

WHAT ONE DOLLAR WILL DO.

It will get the paper for one year for any one who subscribes now—even though the required number is not secured.

In case the required number is secured it will give all the dollar rate after that.

San Rafael Church	1.75
" " S. S.	.50
" " C. E.	.25
Santa Cruz Church	126.35
" " W. H. M. U.	90.00
Santa Rosa, 1st Church	7.50
" " K. E. S.	63.25
" " Todd, church	4.10
" " " S. S.	.88
Saratoga church	63.50
" J. L. Pendleton, personal (L. M.)	50.00
" S. S.	6.00
" C. E.	6.00
" W. H. M. U.	35.00
Sebastopol	8.80
Sierraville	18.50
Sonoma	14.50
Soquel	24.75
Stockton Church	22.10
" W. H. M. U.	154.00
Suisun Church	12.60
" S. S.	2.80
Sunnyvale	40.00
Sunol Glen Church	26.75
" " Jr. C. E.	2.50
Tulare	35.20
Weaverville Church	15.00
" S. S.	5.00
" C. E.	5.00
Woodland	30.00
Personal, Rev. J. Rowell	10.00
Estate S. S. Smith	400.00
A Friend, through W.H. M. U.	50.00
A Friend	1.95
Anniversary Collection	38.76
Total	$10,199.26
Of the above $50.00 credited to Saratoga (J. L. Pendleton) went into permanent fund	50.00
Received for General Fund	$10,149.26
Received for Life Membership as above	$ 50.00
Received for permanent fund from legacy of Mrs. Mary L. Hale	200.00
From Stewart Fund	150.00
Received on interest account	444.80
Total Receipts of the Year	$10,994.06
Total Disbursements	9,694.74
Net gain in funds during yr.	$ 1,299.32
Of which permanent fund.	$ 400.00
General fund	899.32

Of the total amount received the sum of $1,471.40 came through the treasury of the Woman's Home Missionary Union of Northern California.

The society solicits for its permanent fund gifts in addition to the annual offerings of churches and indivduals.

A life membership in the society is bestowed upon any one making a special gift of $50.00 for the permanent fund. Thirty such life memberships are now held. The officers would be glad to see this number doubled within the next year or two.

An annuity fund of $2,500.00 has been paid into the treasury, interest on which amount is payable quarterly to the beneficiary during his life time, after which the income is available for the work of the society.

This is an excellent way for some now living to invest funds, assuring themselves during their lifetime of a regular income. Upon their death the sum so invested will help promote Christian work in needy churches. It should be remembered in making bequests to this corporation that its legal name is "The California Home Missionary Society" (a corporation).

The amount needed for the work of the present year is $12,000.00, an increase of 9 per cent over the past year.

For information or help communication may be had with the superintendent, Rev. L. D. Rathbone, Barker Block, Berkeley, Cal.

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Barker Block, Berkeley, Cal.

FOUR YEARS OLD.

Papa says I'm worth my weight in gold,
And I fancy I must because I am four;
But mamma says I'm worth a great deal more.
She gave me a ring that she used to wear
When she was little with curly hair,
And with that, a ride, and a party, too,
I'm so happy I don't know what to do!
And the morning is only just begun—
O, having a birthday is lots of fun!
Were you ever four years old, like me,
With a ring, and a ride, and a birthday tea?

—Northwestern Christian Advocate.

"Pa, why do they call this a strawberry shortcake?" "Because it is short of strawberries, I reckon."

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Friday to Monday each week during May

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The Association desires by these excursions to accommodate LOT OWNERS, HOUSE BUILDERS, LOT BUYERS and all active friends of Mount Hermon.

Train leaves Third and Townsend Station, San Francisco..... 8 a. m.
Connects at Pajaro and Santa Cruz, arriving at Mount Hermon.....12:35 p. m.
Train leaves First and Broadway Station, Oakland.....7:17 a. m.
Connects, by way of Vilas, with the train from San Francisco at San Jose .....9:15 a. m.

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Regular May-October Season tickets are on sale at all Southern Pacific stations on and after May first. An "Excursion Rate" is given at the Zayante Inn for these excursions.

BRING FLOWERS!

Bring flowers! The Union lives and grows,
The Blue and Gray are one again.
Old Glory floats o'er hill and plain
From southern palms to northern snows.

Bring flowers! The veteran ranks grow thin,
Alas! a few short years at most
And what was once a conquering host,
Will all have passed the Veil within.

So bring sweet flowers of every hue,
And plant the flag on every mound;
For all this land is holy ground
Because our dead were brave and true.
—Exchange.

We have preached against the saloon, and we have preached well. We have prayed against the saloon, and have prayed with fervor. We have written against the saloon, and there has been logic in our sentences. We have wept in the presence of the desolations of the saloon, and our tears have been sincere. But the day is coming when we will do more—a day when our sermons and prayers, and arguments and agitations, and heartaches and tears will crystallize into ballots, and when, by the iron hand of prohibitive law, this red-lipped monster shall be throttled and choked and hurled back into the hell from which he came!—Bishop Joseph F. Berry.

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